

Olivet Nazarene University

## Digital Commons @ Olivet

---

Other Sheep

Church of the Nazarene

---

9-1-1950

### The Other Sheep Volume 37 Number 09

Remiss Rehfeldt (Editor)  
*Church of the Nazarene*

Follow this and additional works at: [https://digitalcommons.olivet.edu/cotn\\_os](https://digitalcommons.olivet.edu/cotn_os)



Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Christianity Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

---

#### Recommended Citation

Rehfeldt (Editor), Remiss, "The Other Sheep Volume 37 Number 09" (1950). *Other Sheep*. 9.  
[https://digitalcommons.olivet.edu/cotn\\_os/9](https://digitalcommons.olivet.edu/cotn_os/9)

This Journal Issue is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Other Sheep by an authorized administrator of Digital Commons @ Olivet. For more information, please contact [digitalcommons@olivet.edu](mailto:digitalcommons@olivet.edu).



LIBRARY  
Olivet Nazarene College  
KANKAKEE, ILL.

*The*

SE 18 '50

# OTHER SHEEP



*September 1950*



# On a Wave And a Prayer

*By Samuel Young, D.D.*



I HAVE GAINED a new and added respect for the Apostle Paul's prowess on his missionary journeys during the past two weeks while I have been going from island to island here in the Cape Verdes on board a sailing vessel. I have visited our mission stations on the islands of St. Vincent, Brava, Fogo, St. James, and Maio. For the most part, we made the journey by sailing vessel, "The Ribeira Brava," a forty-ton, two-masted schooner, which we engaged for ten days. We also hired a good-sized motor launch for one short trip; and on our longest and most difficult journey, from St. James to St. Vincent,

we had the use of the small government steamer (glorified sailing vessel!) through the personal kindness and order of the governor himself.

I have experienced the primitive landings on the island of Fogo that Brother Howard has so graphically described; and, while it was done skillfully, I was not without qualms when they beached our rowboat in a few seconds flat—in between angry waves—and carried me gleefully aloft on the shoulders of two stout longshoremen. The difficult landing on Maio made even District Superintendent Howard knit his brows while the general gritted his teeth. The latter surely belied his age and weight as he alighted from the rowboat and landed on the slippery rocks with water up to his shoe tops, while the seamen watched the waves which threw a fifty-foot spray every minute or two. That time we really came in on a wave and a prayer. To embark the same way at dusk that evening was equally disquieting, but we made it without mishap save for a too generous supply of salt water on our clothing.

Our work on these islands is making fine progress. Our missionaries are all of the highest order. They are the Everette Howards and Clifford Gay of Praia, the Earl Mostellers of St. Vincent, the Ernest Eades of Brava, and Lydia Wilke of Santa Catarina. They are pure gold and working together as a wonderful team. I have never met a better missionary superintendent than Everette Howard. Likewise, the national pastors brought reassurance to my heart as I met them in their churches and as they traveled with us on some of our voyages. This work will go on with such leadership.

The immediate needs I observed are mostly in the area of building requirements, chapels, etc. We have recently purchased a good secondhand boat of our own that will greatly aid Brother Howard in his work of supervision and evangelism. No doubt several who pledged on this special project while Brother Howard was on furlough will be sending their moneys to Headquarters soon. I am also very much burdened for the need of holiness literature in the Portuguese language. The same need exists in our work in Portuguese East Africa, I am told. A few hundred dollars a year here would help us greatly, and if a few more churches would join the "ten per centers," we could meet this need regularly out of the General Budget disbursements.

By the time this reaches you I hope to be back home again.

# The OTHER Sheep

*And other sheep I have, which are not of this fold: them also I must bring. John 10:16.*

A MONTHLY JOURNAL DEVOTED TO THE FOREIGN MISSIONARY INTERESTS OF THE CHURCH OF THE NAZARENE—  
REMISS REHFELDT, D.D., EDITOR; C. WARREN JONES, D.D., CONTRIBUTING EDITOR; RUBY A. THOMPSON, OFFICE EDITOR

VOLUME 37

SEPTEMBER, 1950

NUMBER 9

## The Message Is Needed

THAT THE MESSAGE of complete deliverance is needed is immediately evident on every mission field. Darkness is dense and superstitious customs are deep-rooted.

Gripping illustrations of this need were recently received from our two largest fields, India and Africa.

A newspaper clipping from one of India's leading daily papers sent by Mrs. J. W. Anderson indicates that 2,000,000 Hindu pilgrims last April 14 struggled to reach the sacred waters of the Ganges River "to achieve immortality." In a stampede through the city of New Delhi on that day thirty pilgrims were trampled to death. Others jostled on the sidewalks as pilgrims surged forward to bathe in the sacred pool before the twenty-four-hour period of "good omen" ended. The sacred ceremony, known as "Kumbh Mela," occurs only once in every twelve years; and pilgrims who did not reach the pool before the stars and moon changed their position that particular day must wait until 1962. Hindus believe that the reward for immersion in the sacred pool at Hardwar, where the Hindu gods are supposed to have spilled drops of their divine nectar millions of years ago, is immortality.

Who can doubt that the message of holiness is sorely needed in India, where approximately 480,000,000 people are bound by false religions?

From Gazaland in Portuguese East Africa comes a tragic picture presented by Rev. Oscar Stockwell.

### "THEY THAT WAIT"

The pat, pat, pat of a small donkey's feet in the sand is not heard a long distance away, and the person on its back is not quickly observed because of the bush, low grass, low trees, and tall grass. The result is that entrance into a village is often rather abrupt. Today on a mission

for Him through the forest country of Portuguese East Africa, my eyes saw something that many white people never see. I saw a glimpse into darkness deeper than midnight, darkness to be felt, darkness that presses one down and pervades the atmosphere at noonday, darkness that gleams in awful shiny blackness from the eyes of those within its grasp.

A dozen men and women sat upon the ground around a little grass hut big enough for one person to occupy. The witch doctor sat within, calling upon the demons. The instant we were observed, all the ceremony ceased and the witch doctor came out of the demon temple and sat dumb and black in the midst of those who had been waiting upon the demons and spirits of departed ancestors. A white cloth was tied around a tree to attract the attention of the spirits, and the witch doctor had been sitting in the demon temple softly rattling a set of small gourds to lure the spirits to come and sit on a specially constructed stool for demons. Everything was ready for them: a small gourd of beer with a dipper to quench their thirst, many clothes with which demons are supposed to clothe themselves, two special sticks that all demons require, some dried beans for food, and three tails of special animals used by the witch doctor in "smelling out" the person who is supposedly in league with the demons in doing harm to others.

Great fear was upon them all, for the missionary entered this demon hut and moved the demon paraphernalia around, which was a fearful and dangerous thing except for the witch doctor. Some offered to answer my questions, but most were very, very frightened. The witch doctor, who had been called from a distance to officiate at this meeting, sat numb and dumb with only a blank, black stare.

They answered the questions "Why do you do this?" and "Do you find peace in these cere-

monies?" by pointing to their heads and saying, "We find no peace, but we fear our grandfathers whose spirits trouble us greatly." We exhorted them to **repent** and seek the living God, who is able to **save**, satisfy, and give peace. But, pointing to the demon hut, they said: "This is all we know. What else can we do? We belong to Africa. You are a white man. Our ancestors would be greatly displeased and our woes would be multiplied a thousand times if we were to stop our worship."

Our journey was long ahead of us, and it was with heavy hearts that we jogged along. But finally we came to the little church where "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Many native Christians do not understand all the ceremonies and beliefs of the heathen, for hundreds here in Gazaland have grown to manhood and womanhood in the church. Indeed, the bread and tears invested in these Africans are returning a rich harvest only to be fully computed when the sheaves are given the final count over there.

Great yet is the work ahead, for untold numbers still sit and wait before the demon huts in ignorance and fear, never finding strength, peace, nor help. They wait for the love and sympathy of Christian witnesses who can prove the good effects of faith in Christ. They wait for the power which breaks the power of Satan and sets the captive free.

We will "send the light" through Spirit-anointed workers and, after they have been sent, pray daily that God will bless their efforts, illuminating dark minds and opening blind eyes, that the gospel may have success.

The need is great. The message is adequate. Testimonies of 24,000 redeemed souls and the ministry of 882 national preachers furnish eloquent proof of the adequacy of the holiness message.

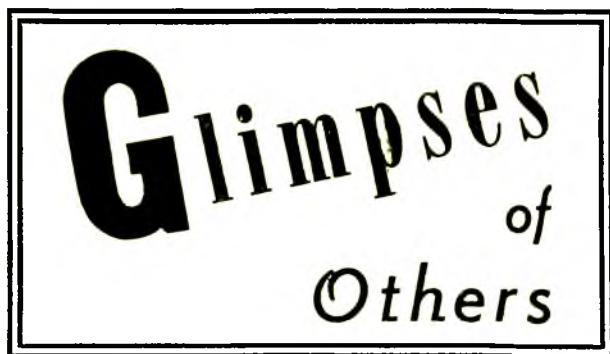
#### DON'T FORGET TO PRAY

A veteran missionary to China said, "The demon-pressure in heathen lands is so great that unless missionaries are backed up by a great deal of prayer all the time they may easily and unintentionally say and do things that cause much harm." And may it not be partly our fault?

—Selected

Published monthly by the General Board of the Church of the Nazarene, 2923 Troost Ave., Box 527, Kansas City 10, Mo. Printed in U.S.A. Entered as second-class matter, July 29, 1913, at the post office at Kansas City, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Subscription price, mailed singly, 35c a year in advance; ten or more copies to one address, 25c a year for each copy.

Cover photo: Religious News Service



## Races, Population, Area

**H**AVE YOU EVER WONDERED what races of people constituted our fields of labor? And what populations they have, with the areas where we are responsible?

Of these fields, there are four whose population is chiefly Negroes—Africa, Barbados, Haiti, and Trinidad. Also, in Puerto Rico, British Guiana, and British Honduras a large percentage of the population are Negroes. The two latter countries also have a good number of Indians and East Indians.

In Africa we are responsible for an area of 777,172 square miles, and a population of 16,662,360 (considering only the three countries of Swaziland, the Union of South Africa, and Portuguese East Africa), while in Barbados the area is only 166 square miles with a population of 195,398. British Guiana has an area of 89,480 square miles, and British Honduras an area of 8,598 square miles, with a population of 375,819 and 59,237 respectively. In Haiti the area is much smaller than British Guiana and the population much larger, with 3,500,000 people to an area of 11,069 square miles. And the population is even more dense in Puerto Rico, with an area of 3,435 square miles and a population of 2,149,000. Trinidad, another very small island, has 586,700 people in an area of 1,976 square miles.

In Bolivia approximately 50 per cent of the population of 3,854,100 are Indians on an area of 416,040 square miles. There are also quite a few Indians in Guatemala (with its population of 3,606,890 in an area of 42,044 square miles), Peru (with its population of 7,991,777 in an area of 482,257 square miles), and Mexico (with its population of 23,425,000 in an area of 760,290 square miles). Of course, in these countries a large percentage of the people are of Spanish descent.

Then, we have work among the North American Indians in the southwest part of the United States.

In Australia there are some 62,000 aborigines, many of whom will never hear the gospel story if we fail to take it to them.



# Syria and Lebanon

*By C. Warren Jones, D.D.*

THESE TWO COUNTRIES, Syria and Lebanon, lie to the north of Transjordan and Palestine and are included in the countries of the Near East. Syria is much larger than Lebanon and is bounded on the north by Turkey and on the east by Iraq. To the west of Syria we find the Mediterranean Sea and the small country of Lebanon. This latter country lying along the Mediterranean is approximately ninety miles from north to south and from thirty-five to forty miles in width.

The people of both countries are largely of Arab extraction except a sizable group of Armenians. This latter group has increased in numbers during the last decade because of the migration of Armenians from Palestine and Transjordan.

When it comes to religion, Syria is 90 per cent Mohammedan. This is not true in Lebanon. This little country is Christian. Fifty-three per cent of the people are Christians; that is, they are not of the Moslem faith. This places Lebanon in a class by herself, as all of the other countries of the Near East are populated and controlled by the Mohammedans.

The capital of Syria is Damascus, and the capital of Lebanon is Beirut. Each city has a population of five hundred thousand. They are sixty-five miles apart and are connected by a paved highway. This road crosses over the Lebanon Mountains from east to west. Here is where Solomon secured the cedar and fir timbers for the Temple in Jerusalem. He sent thirty thousand men to these mountains to hew timbers. They transported them to the sea and sent them in floats south to Palestine and across the country either by oxcarts or on the backs of camels to Jerusalem.

Damascus is said to be the oldest city in the world. When Abram and Sarah passed this way on their way from Haran to Canaan, it was a village. Now it is a thriving metropolis and the center of Syrian life, politically, economically, and religiously. It is located in a beautiful valley where several rivers converge. Due to the abundance of water, large tracts of land have been placed under irrigation. There is the old city with its narrow, winding streets and buildings which are centuries old. Adjacent to the old city is the modern Damascus with wide streets, boulevards, beautiful residences, and great buildings. There are two hundred and fifty Mohammedan mosques or temples, or one for every two thousand of the population.

Near the old city we visited the place where Saul of Tarsus was stricken blind. In the city we walked down the street called Straight. This has been one of the principal streets of the city across the centuries. We visited the home of Ananias. There is no doubt but that he was one of the best Christians in the city. At least, he was acquainted with the voice of God. The Lord spoke to him and told him to go to the home of Judas on the street called Straight, that there he would find Saul of Tarsus praying. At the edge of the ancient city we saw the wall where the Apostle Paul was let down in a basket in order to escape those who were bent on taking his life.

The Church of the Nazarene has three missionaries in Syria, Rev. M. A. Thahabiyah, and Rev. and Mrs. Don DePasquale. They are working among the Armenians and the Arabs. On Sunday while in Damascus we had a most interesting and unique experience. Seemingly they were anxious to keep us busy. We are not trying to find fault with our missionaries. Visitors seldom come and, when they do, their stay is short. On this particular Sunday we brought a message at 9:00 a.m. and it was translated into the Armenian language. At 10:30 we spoke to another crowd, and the message was translated into the Arabic language. At 2:30 p.m. we brought a third message, and it was translated into the Turkish language. Being unable to find a crowd that spoke another language, we preached for the Armenians at the evening service. On Monday they drove us to the city of Bludan, thirty miles distant. Here we visited the day school and preached to a nice crowd of our people at night. While in Damascus, we visited both of our day schools, where we have more than three hundred boys and girls in attendance.

We do not have any work in Beirut, Lebanon. This beautiful city is on the Mediterranean coast and has a fine harbor. Several denominations have strong works here, and yet there is an opportunity for the Church of the Nazarene. Some of our Armenian people have moved to this city from Palestine. Dr. Sarian, one of our good men residing in Damascus, makes a trip once a month to Beirut and preaches for our people in a private home. They would like to be organized into a church. This is one more good opportunity, an open door.

God has seemingly been against the plan of His people's being colonized. His plan has been to keep His people well scattered. Following Pentecost, the disciples journeyed to various parts

of the known world. Today, you will find God's people scattered across the continents and on the islands of the seas. In every land they are in the minority, but everywhere they are bearing witness to the efficacy of the Blood and the saving grace of God.

As in other lands, Jesus Christ is the Hope of the Syrian and Lebanese people. We can win them only by the preaching of the gospel. We must not fail in this part of our world-wide task.



#### THINK OF THIS!

The cost of making the first two atomic bombs was two billion dollars. This amount would have put 10,000 missionaries in the mission field for one hundred years at \$2,000 each per year. The cost to America of the last war was about three hundred billion dollars. This amount would put 1,500,000 missionaries in the field for one hundred years at \$2,000 each per year.

—Selected

#### THE IRON CURTAIN

Prague—All American missionaries are shortly to be ordered out of Communist-dominated Czechoslovakia, according to a notification received here by the American Embassy from the Czech Foreign Ministry. Similar action, it is presumed, will also be taken soon in the case of missionaries from other nations.

An official of the American Embassy said the notification stated that "all American missionaries are going to be required to leave at a very early date."

The action, it was stated, will apply to missionaries of all faiths and will be ordered under provisions of the new church control laws, which prescribe that all practicing clergymen in Czechoslovakia must be natives, take an oath of allegiance to the government, and receive their salaries from the state.

According to church circles here, the only exceptions in favor of foreign clergymen will be those from eastern European countries, particularly Russians.

—Good News Broadcaster

#### FROM RECENT LETTERS

Let me talk of the school. We have continued our Friday morning services, and I have felt God's presence particularly real this year. It is the Bible way, "Line upon line, precept upon precept." We have been taking the fundamentals of our salvation: faith, repentance, the new birth, preparing for revival services. In the home we are having our weekly prayer meetings, "prayer and fasting." This meeting has been steadily growing in numbers and power. Miss Lois Drake leads it. We have had seventy girls voluntarily fasting to get this hour to pray. Last night started a special time of prayer when we all agreed to pray for the coming meetings. The burden is steadily growing, and that is such a joy for us. It is not the revival yet, but we believe God is getting us there. I know you are praying for that. Swaziland must have a revival. We have a splendid group of really spiritual girls in the home, for which we praise God. But we want their number doubled and trebled.

—MARGARET LATTA, Africa

Brava is the birthplace of the gospel in Cape Verde and down through the years has been subject to many onslaughts from Satan, using as his agent the Roman church. But before overthrowing the work of the gospel here, Satan will have to defeat God, and this he has been trying for ages. This island is the smallest of the group and has a population of 11,000. It rises out of the Atlantic to a height of 3,253 feet and has three main centers. The little port is the main village and nestles in a hollow on the side of the mountain at a height of 1,690 feet. Here we have our home and our church. The other center is a smaller village at a height of 2,500 feet. So you see this life of ours is an up-and-down experience. But, thank God, the Holy Ghost abides in our hearts and keeps our experience constant. Our mode of travel is no longer boats, but foot and horseback. We are becoming professional foot-sloggers and roughback riders.

—ERNEST AND JESSIE EADES  
Cape Verde Islands

In conversation with Brother Jenkins over the phone the other day, I was told of a most gracious meeting that he just had in one of the gold mine compounds. The room where he preached was packed with men. God came on the scene, and twenty-seven of them came forward when the invitation was given and sought the Lord for either forgiveness or entire sanctification. He has today told me of further blessing on the services yesterday, with fifteen more men seeking God.

—W. C. ESSELSTYN, Africa





# Reports *from the* Fields

## Does It Pay?

By G. H. Pearson

American Indian

**W**HENEVER WE MAKE AN INVESTMENT, we are concerned about the returns we shall receive from that investment. As we give to the mission budget of the church, we want to know what our dollars are accomplishing. Does it pay to give multiplied thousands into the General Budget? Does it pay to invest in the North American Indian?

I would try to answer this question by giving you the story of one of the investments which you, the people of the Church of the Nazarene, have made.

A little more than four years ago the first Nazarene missionary came to the group of Navajo Indians living in the area about Ramah, New Mexico. These Indians were totally ignorant of the Christian way, and lived in darkness and superstition as great as you will find anywhere in the world. Very few speak English, and their living is derived from the few sheep they are able to raise in this barren country at the top of the continental divide. Here, far from civilization and sixty miles from the highway, the missionary began to proclaim the gospel, and a mission was started. Did it pay to invest in these people?

Did it pay from the standpoint of real interest in the gospel? Four years ago there were no Christians. Yesterday from all directions they came on their horses and by wagon to hear the gospel. The majority of them came from eight to fifteen miles. Our Sunday school was organized just ten months ago, and yesterday we had 101 for Sunday school. More kept coming for the afternoon service until there were 124 in all. It was just a regular Sunday service with nothing special for the day. From ten o'clock until five they sat to hear the old, old story.

Did it pay from the standpoint of real Christian living? Where a few years ago there were no Christians, there are now a great group with ringing testimonies and real establishment in the Christian way. We hold three outpost services each week, and at these services the Christians preach, pray, sing, and testify while the missionary listens. Tomorrow morning we go out again, and our preacher tomorrow is a converted medicine man who threw away his old worship and is now a real firebrand for the Lord. We have tried to teach them Bible verses in their own language, and yesterday five of them gave by memory twenty new verses they had memorized in the Navajo language the last few weeks. Many of them know perhaps a hundred or more verses by memory.

Does it pay from the standpoint of giving? Do the Indians really try to help that others may hear the gospel as well? Our people are mostly very poor. Many of them have very little to eat, and the clothing they wear is what they receive at the mission. But we try to teach them that they should give, that others might hear the gospel as well. In the Easter offering they gave better than \$80.00. In the Thanksgiving offering they gave \$40.00. We organized our Prayer and Fasting League three-and-one-half months ago, and in that time they have given \$49.36.

Does it pay to invest in the Indian? As your missionaries, we testify that your investment is paying a hundredfold. You would not question this statement if you could hear the whole group in unison pray earnestly for the sick and unsaved, or hear ringing testimonies such as perhaps you have never heard before. We feel that you too would say with us that it does pay.





# A Day at Reynolds Memorial Hospital

*By Orpha Speicher, M.D.*

*India*

CLANG! CLANG! CLANG! sounds the bell as it calls the nurses at seven-thirty for chapel. The day has begun at Reynolds Memorial Hospital. Seated on their bright-red prayer mats are thirteen student and six graduate nurses. They are all in uniform, which consists of a white sari with a bright red border on the end. We can readily tell what class they are in by the bands of red on the sleeves of their blouses. One band, first year; two bands, second year; and three bands indicate the dignified Seniors. They are preparing their hearts to face the day as they lift their voices in prayer and song. At the entrance to the prayer room stand a group of Hindus, relatives of patients, who are listening attentively as the Word of God is read. We pray a silent prayer as we watch them, that the light from the gospel may penetrate their darkened hearts.

Chapel is finished, the night nurse has read her report, and we are ready to make rounds. In the first room is a woman who has given birth to fourteen children, but has only two living. Beside her in his little crib is her newborn son. She beams upon us as we enter, and again proudly displays her little boy. Having children, especially a son, means much to these Indian women, for without a male child they cannot enter heaven. Besides, often they are deserted by their husbands if they have no children.

In the next room lies a woman very ill with anemia and malnutrition. Her hemoglobin is 20 per cent. Her face, as well as her abdomen and legs, are swollen. We are doing all we can for her, but we cannot be assured of her recovery. If only she were not bound down by superstitions, and would eat more proteins! As we look down upon her pale face we pray that, if we cannot cure her, we may at least do all we can to prepare her for eternity.

Time is going. We must hasten on our way. In the next room lies a woman who has been badly burned. She is getting along nicely, but she lives in dread of getting her dressings changed. Every day she pleads with us not to change them. She offers to be our slave for the rest of her life if we will but leave her alone. We harden our hearts and, ignoring her pleas, we do the necessary dressings.

Thus we go from room to room until we come to the last room. Here lies a woman who has suffered much. Two years ago her husband cut off her nose with an ax. We have been doing plastic surgery on her in an attempt to give her a nose. She has had pieces of bone transplanted,

and many skin grafts, and through it all she has been so patient. She has learned much about Christianity since she has been with us, and appears more Christian than Hindu. However, we are praying that she will come out and out for God, and make a public confession of her faith.

A host of people are waiting for us as we finish rounds. The carpenter is asking for spikes for the roofing of the chapel. The men working on the new surgery unit are asking for more cement. The nurses are asking for supplies, and on and on it goes. Among them stands Zaibai, the woman who cooks for the nurses, crying as if her heart will break. We are hardened to Zaibai's tears, for she can turn them off and on at her own convenience. This time she says she cannot stay with us any longer, that her life is in her own village. When Miss Darling nonchalantly tells her that she may go if she so desires, she again bursts into tears and informs us that, if she went, then her life would be here. Poor Zaibai seemed caught between the devil and the deep blue sea. When she saw that we would not plead with her to stay, she decided she would leave well enough alone and stay with us. We walked away smiling to ourselves, thinking, Zaibai is up to her old tricks again; and yet what a tonic this funny old woman is to us!

We each hasten off to our own duties—Dr. Speicher to supervise the building work, Miss Darling to give out nurses' supplies and to prepare her lectures for her classes, and Dr. Witt-hoff to attend to the household duties. However, as we pass the building work, we all look longingly, and visualize the wonderful day when at last the surgery unit and chapel will be completed and in use. How badly more buildings are needed! There is always the problem of juggling patients around, trying to make room for a few more. We so often spend our evenings talking, and dreaming of the day when we will have sufficient rooms for patients, a clinical laboratory, and an X ray. It is fun to dream even though it will take years to realize some of our desires.

It is eleven o'clock already! Back to the hospital we go to begin our outpatient clinic. What a variety of patients await us—the rich, the poor; people from near-by villages, and those from distant places; those who are desperately sick, and those who came to see the doctor because they had nothing else to do! One after another they are brought in with their history cards—children with dysentery, or malaria; women suffering from anemia and malnutrition; some with

boils and abscesses; some with skin diseases; a great many with venereal diseases, and with t.b. Often obtaining an accurate history of their complaint is difficult; for, when asked what is wrong with them, they all answer, regardless of whether the real complaint is a toothache or an ingrown toenail, "My stomach aches." It is by Sherlock Holmes's methods that we arrive at the real complaint. As the last patient leaves the room, we wearily put down our stethoscope and trudge home, being glad that clinic is over for another day, and hoping we have met the needs of the people satisfactorily.

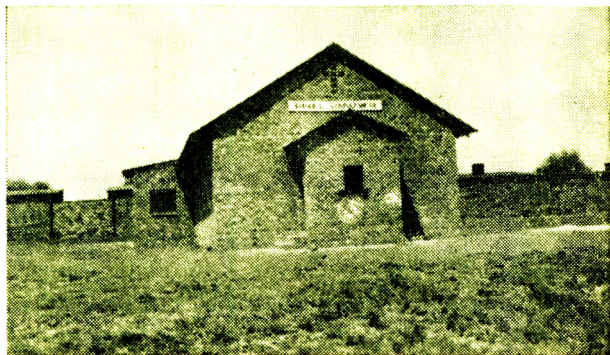
Evening has come. The sun is setting. Birds flit from one tree to another, as they hasten to settle themselves for the approaching night. As we stroll down the road for our evening walk, we look out toward the west. The sky is in a blaze of glory. Red, purple, and delicate shades of pink fill the western sky. A soft breeze is blowing, cooling the parched earth, and giving relief to its weary children. There, silhouetted against the evening sky, stands Reynolds Memorial Hospital. How quiet and peaceful it looks against the background of a glorious sunset! And yet, if its walls could speak, what tales they could tell of struggles and hardships in its beginning days, of joy and victory after progress made, of sickness and of death, of hope and of new life! Ah, how our lives are wrapped in those walls! Its progress is our progress; its defeat, our defeat; but most of all we want its presence to represent a beacon of light, where hungry, sick people may find healing for their bodies and light for their souls.

## Tribute to the Heathen

By Clifford F. Church

Africa

THIS CHURCH WAS BUILT by the tiny offerings of the native Christians of the Church of the Nazarene in Africa. To speak in terms of a for-eigner's thoughts, we might even call it "a tribute to the heathen." Praise the Lord, they are not



Phoenix Church, located at Witbank, Transvaal, Union of South Africa.

SEPTEMBER, 1950

heathen today! But it is only a little time since some of them made and drank beer, danced through the night, and called the witch doctors further to pollute the wounds of their suffering children. But the gospel of Jesus Christ has changed all that. The cattle they would have given the witch doctor are given to the work of the Lord. The pennies and silver that would have gone into the beerpots now go into the *isikwama* (pocket or fund) for the spreading of the gospel.

In 1948 they emptied "the pocket" upon Witbank, both men and women. And this lovely brick church at Phoenix Coal Mine in the Witbank District is the result. Here among more than two thousand black people employed in the coal mine, instead of an altar to the gods it is a soul-saving station to lead men to the "Wonderful, Counsellor, . . . The Prince of Peace." It is right that we herald the sacrificial missionary giving of our Nazarenes in America, but I pay tribute to these "heathen" who gave pennies that counted as dollars and silver that they could not afford.

## Cradleboards

By D. Swarth

American Indian

A NAVAJO WOMAN'S most treasured possession is her child, and to all children she is almost invariably kind.

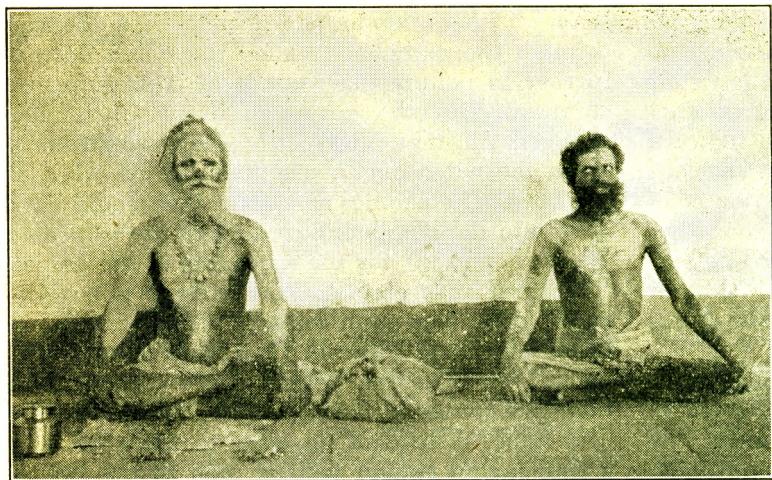
She may be capable of butchering sheep or whipping a horse like a man, but she will not punish a child beyond a little slapping and a sharp word. Children screaming or crying and the scolding voice of an angry mother are seldom heard among the Navajos.

A Navajo baby is about a month old before it is placed in the cradleboard, which has been carefully made by its father.

He chooses a perfect tree, a young pine, which has not been scarred by lightning and is not near any place of chindes (evil spirits) or where a bear, which the Navajos consider evil, might have come. From this he cuts out the boards needed for the cradle and obtains a strip of oak for the hood. The pieces are laced together with thongs, which later are treasured by the mother as are the first baby shoes worn by white children.

Navajo women are certain that the cradleboard makes the backs of their children strong. At any rate the cradleboard is extraordinarily safe and convenient in the circumstances of their lives. It can be placed anywhere, carried on her lap as she rides on horseback, or carried on her back, leaving her hands free. The baby is taken from the lacings every three or four hours and allowed to exercise, and it learns patience and self-control.

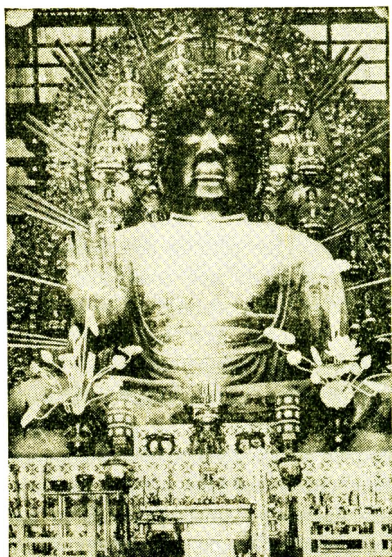




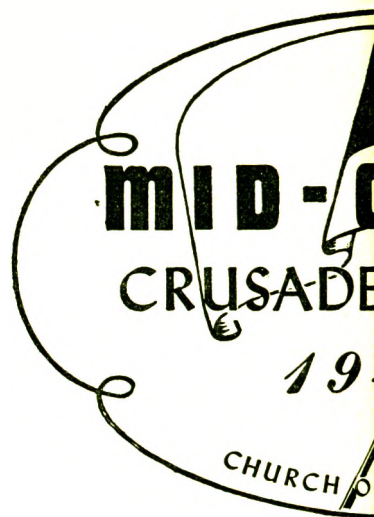
"Holy men" of India



Hindu woman measuring her length to the temple, hoping that this will give her peace of soul



Big Buddhist temple at Nikko, Japan



Carries the go



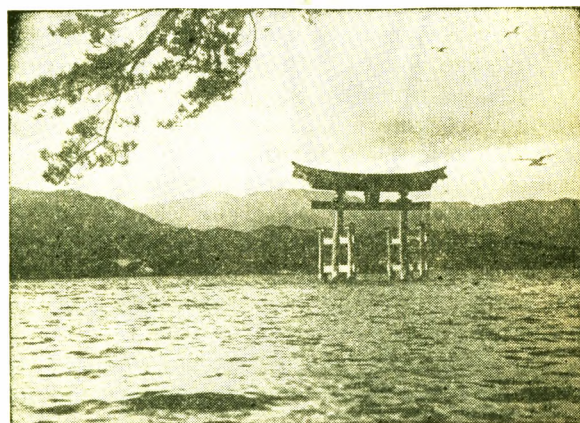
A woman witch doctor in Africa  
THE OTHER SHEEP



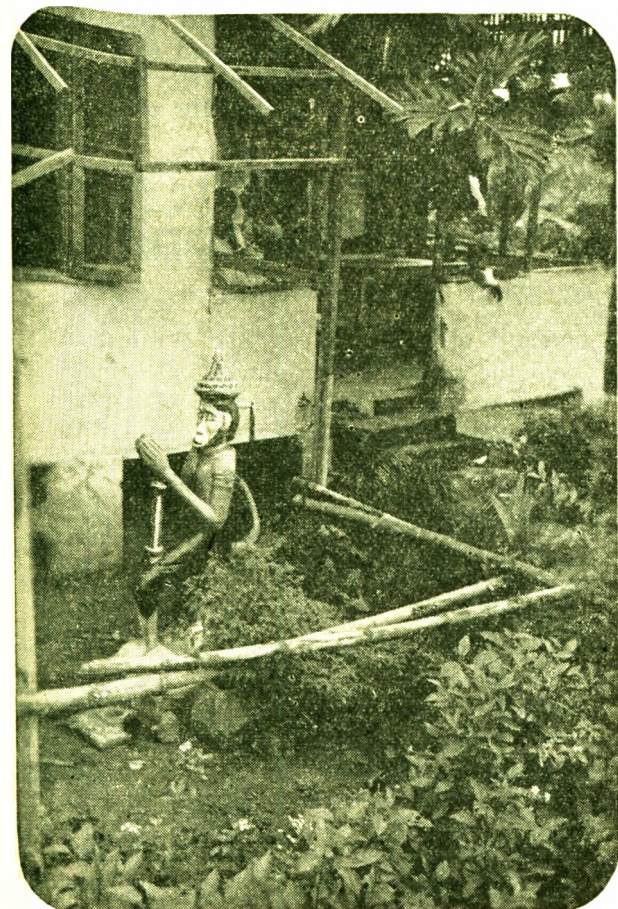


In Africa, demon paraphernalia stacked ready to burn

to heathen lands

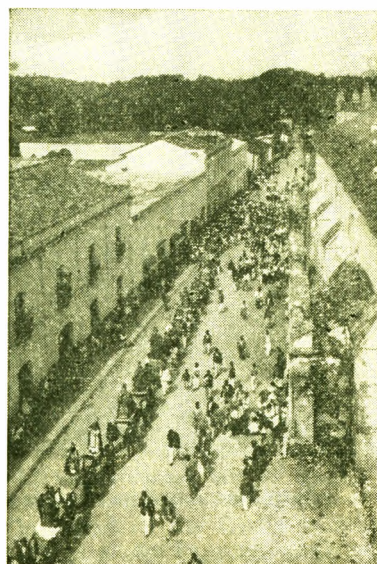


The Torii, which corresponds to a church steeple, marks the formal gateway to the Itsukushima Shinto shrine on the island of Miyajima near Hiroshima in the Inland Sea.



Famous monkey god on the island of Trinidad

SEPTEMBER, 1950



Indians carrying idols down the street in Coban, Guatemala



# The Touch of Fire

By John W. Hall

Cuba

WITH HASTE Brother Prescott and I caught the twelve o'clock bus for Pinar Del Rio. We were headed for the hills for the dedication of a new Nazarene chapel. Our supplies included three brief cases, an accordion, two quilts, three raincoats, Sunday-school supplies, Bibles, sandwiches, and some brownies that Sister Prescott had made.

This was my first trip to Pinar Del Rio to meet our new Nazarenes and to see our new work among the countryfolk. My, how excited I was, because I felt from the beginning that we were going to have a heavenly banquet! By a little past midafternoon we left the bus. The heat, sweat, and hike were yet to come.

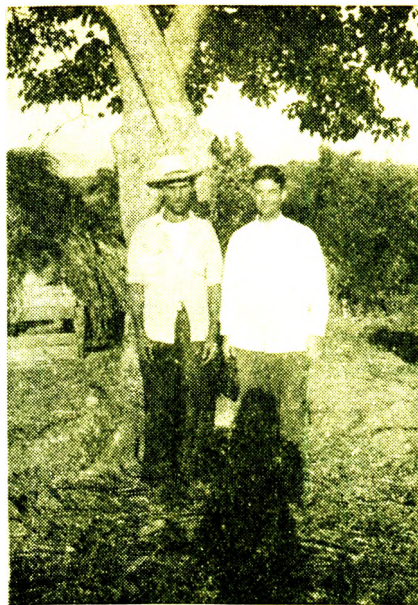
"They always have a horse here to carry up our luggage for us," Brother Prescott assured me when we unloaded the supplies from the bus. I looked in vain. This time the horse wasn't there. Therefore, we hit the dusty trail carrying all our luggage. We arrived just about sundown at our thatched-roof Nazarene chapel. I was amazed at the great welcome those dear countryfolk gave us. From our arrival, I felt the divine fire was burning and that something good was in reserve for each of us.

The two preaching services evidenced the touch of fire. We later learned that some folk walked one hour and a half to church without lanterns or flashlights. Over hill, through fields



Thatch cottage in the palm-studded hills of Cuba. This scene is only fifteen miles from Havana.

and valleys they came. Fire is attractive. It all began with the return of a saved and sanctified young man from Havana. From one family to another this unseen fire spread. What a time of



Standing by Lyle Prescott is the Cuban carpenter, Arcadio Valdez, who has contracted to build a chapel for the Nazarene congregation at Arroyo Hondo, Pinar Del Rio, Cuba

victory we had! The next morning at the close of the service there were sixteen people at the altar. They were weeping and praying, "O Lord, cleanse my heart from sin." Most of them found the victory. The fire of the Holy Spirit purified their hearts. This was a time of great spiritual blessing. Praise the Lord. I shall always cherish the memory of my first trip to the hills of Pinar Del Rio.

## A Few Questions

By R. G. Fitz\*

China

IN A MEETING at Kanhsien we had a question box, and the response was almost as instructive to the preacher as to the people who were inquiring. Some of the queries were simpler to answer than others, but all of them were legitimate propositions, and they serve to show what the Chinese are thinking about. Below we give a few of the problems.

What church started the Bible? In what year was it translated into Chinese and who translated it? How many years are embraced in Bible history? Do Christians despise non-Christians? Is there any caste in Christianity? Is there any harm in drinking and smoking? Is it permissible for us to inquire into Christian life and experience? Can Christian Chinese expect to have a voice in church government? What is circumcision? Was Confucius saved? What is the difference between the Christian religion and that of the Catholics? If God is without form, why does He say in Genesis that He made us in His

image? What is the purpose and reason for prayer in the Christian religion? And why do other religions also imitate this custom of prayer? Is there any difference between the Christian religion and the other old religions? What proof is there that Christ will come back? We read in the Bible that God destroyed the old world by flood, but why did He repent of it afterwards? What will He use to destroy the world the next time?

I thought at first that some of these questions were sent in out of malice, but most of their authors were sincerely asking for information. Several of them were saved during the meeting. They really wanted to know, and the careful attempt to answer their questions was helpful both to them and to me.

•Written prior to the evacuation of missionaries from China.

Within the last one hundred years over a hundred million Chinese have starved to death. As you read these words, men, women, and children are dying at the same appalling rate of nearly three thousand a day.

—*The Life of Faith*

Faith in the ability of a leader is of slight service unless it be united with faith in his justice.

—*Gen. George W. Goethals*

## Gideon's Men

By *Oscar M. Stockwell*

*Africa*

**H**ERE IN PORTUGUESE EAST AFRICA the Men's Missionary Society, called the VaGideon, is a strong organization and full of the spirit of the ancient leader whose name it bears. The following account is but an example.

We heard indirectly that a new church building was being built at an outstation some distance away. This is as large an undertaking, comparatively speaking, as to build a building in America. In this particular place there were seven men at home from the mines in Johannesburg. With heart and hand these seven men cut poles, grass, reeds, mixed mud for plaster, hauled water, etc., to build a proper house of God in their village. Not one penny of help was asked from the missionaries; and after several long, hard months, a lovely thatched church was ready for dedication. But to the sorrow of all, it vanished one night in a flash of flames and smoke. "Too bad!" said we folk at the home station; "they have worked so well and so long. Too bad, too bad!" Later we heard another story.

In the early morning after the fire and while the ruins yet smoked, the assistant pastor said, "Not one man will be permitted to go to the gold mines in Johannesburg until there is another church built on this spot." Then and there they began to clear away the ground to begin again, these men of Gideon's band. Again no crying and begging for help from over the sea, but only the song of Gideon's men engaged in building again. Praise the Lord!

The second new building is complete, and it was my joy to see it decorated with the flowers of the bush and to hear, as well, the voice of praise, prayer, and repentance within its white-washed walls. Gideon's men had conquered again.

Sad to note that two men said, "We are unable to help build this second time, nor will we give any money." Both these men went to the gold mines and fell into the pit of Satan's darkness.

However, Gideon's men in Gazaland push on in their beginning visions of supporting their own work. Long years Mother (overseas) has fed them; but now they begin to see that within their means and power, under God, is self-help and support to a growing degree.



*Oscar Stockwell using the "four-wheel drive"!*

Now when the railroad iron is struck at this outstation church, the people gather in, saying, "This is our church," with the evidence on blistered hand and in burning heart. For Gideon's men of Gazaland or for God's people anywhere there is no other way than the way of labor with the blistered hand and love from a burning heart. Thank God, our people begin to learn.



# And What Do YOU Do?

By *Earl D. Hunter*

*Guatemala*

**A**N AMERICAN VISITOR seeing foreign missions in action for her first time learned that we try to have a national pastor in charge of every church and then heard a national evangelist preach in a revival service. With that she presented your missionary with the frank question, "And what do *you* do?"

Even with such help as we have in our good national preachers, the missionary can never quit preaching. And when he preaches, his preaching should not only move men Godward, but it should be exemplary for the preachers that may be hearing him. Then, on the missionary rests almost all of the ceremonial rites of the churches, for few of the nationals are ordained.

The missionary is a traveler. The actual miles we travel are few, but the lack of roads and facilities make our trips long and hard and often dangerous. But for me, like Caleb of old, it is always a delight to go out and to come in.

Missionaries are promoters. On our particular mission field there is no other Protestant work. That means that if a scripture text is ever memorized or a gospel chorus learned or a bit of Christian literature read, it will be because our mission acted. If new churches are organized in out-of-the-way places, it will be because by the help of the Lord we were on the job. If much-needed institutions are to be had, the missionary must initiate them. Then too, if the churches are to grow properly, the missionary has to direct them. Our native churches are growing, and our brethren are helping all they can with the building projects.

In this you see that the missionary has to be a builder, and all too often is to be found in work clothes with hammer and saw or trowel and plumb bob. Sometimes he is forced to do such work for economy, and almost always he can do it better than he can hire it done. Here we are considered authority on construction, electricity, agriculture, medicine, mechanics, and a host of other such subjects that we feel we know nothing about. Every missionary should have access to the best encyclopedia in print.

Then we produce our own poultry and dairy products, keep a garden, can our own foods, make our own firewood, and make much of the clothing.

We counsel our preachers and listen to the troubles of all who care to tell them to us, taking all to our omniscient Heavenly Father in prayer.

One of our favorite occupations is personal evangelism. Very recently in a ten-day trip I

talked with over two hundred persons one by one about their souls' salvation.

Then, just to keep in trim, we read some good books and write some articles and letters and spend a bit of time apart and alone with God.

---

OH, THE NEED!

If a missionary were to go to the Philippine Islands and spend just ONE day evangelizing each island—that missionary would be over twenty years without a furlough! There are over seven thousand islands in this one part of the world harvest field.

—*Floodtide*

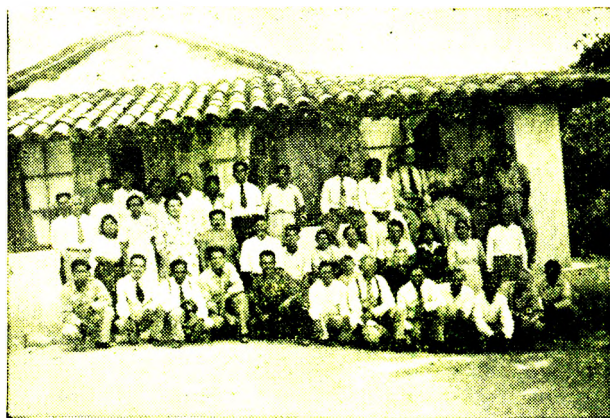
---

## Preachers' Retreat

By *R. C. Ingram*

*Guatemala*

**T**HE PICTURE ENCLOSED was taken at our recent Preachers' Retreat. This year the retreat was held near Salama, on a farm owned by one of our good members.



The more than forty preachers and other workers spent four days very profitably and enjoyably. The days were spent, after an early prayer meeting led by various ones, in various activities. Papers were read, followed by discussion; a question box was opened each day, revealing some of the problems of the preachers and giving opportunity for interchange of experiences. Our guest speaker, Mr. Charles Vore, of the Friends Mission, brought us two challenging messages each day. Games were interspersed to give spice and zest to the days' activities.

This fourth meeting of the preachers I believe was one of the best we have had. We are all getting better acquainted with one another, and all look forward to this profitable and enjoyable time.



RALPH AND ORPHA COOK

It was on January 13, 1902, that Ralph Alvin Cook was born in Portland, Oregon. He was saved and sanctified in 1916, and joined the Church of the Nazarene in 1918. He attended Northwest Nazarene College, and later Pasadena College, receiving his A.B. degree from the latter in 1927.

Orpha Charlotte Blackman was born May 15, 1910, also at Portland, Oregon. Since her parents were missionaries in India, she was educated there in English schools until the age of fifteen and, after coming to the States, attended Northwest and Pasadena colleges. Not only did she study Latin; but, having the advantage of education in India, she studied Bengali, Hindustani, and Marathi.

Ralph and Orpha were married November 15, 1927, at Portland, Oregon. To this union was born one son, Ralph Franklin, and he, too, was born at Portland, Oregon, on November 8, 1934.

From 1928 to 1935 Ralph served in the pastorate, leaving for India in September of that year. For their first furlough period, they returned in March of 1941. Because of unsettled world conditions at that time, they took a pastorate from 1943 to 1945, and sailed again for India in August of 1945.

Although Ralph has assisted greatly in the industrial work at the school, much time has been spent in the educational and evangelistic fields.



# Who's Who



MAYME LEE ALEXANDER

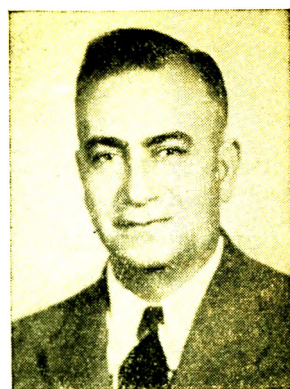
On January 23, 1910, there was born into the home of a minister in Jacksonville, Texas, a baby girl who was christened Mayme Lee. At the age of nine years, she was saved and two years later joined the Church of the Nazarene.

Mayme received her B.S. degree from Stephen F. Austin College in 1944, entered Bethany-Peniel College to secure her religious training, and graduated with a Th.B. degree in 1946. This, she felt, would prepare her not only for educational work, which she felt called to do, but also for the religious work to which she was going.

Five years was spent in teaching in her home town, and she also had experience in doing personal work. In making her preparations for her life's work she took Spanish.

Although her original preference had been China, Mayme considered the call of the church the call of God and accepted an offer for appointment to Guatemala at the General Board meeting in 1943 to take charge of the school in Coban for the children of the missionaries. She left for Guatemala by car with Rev. and Mrs. Robert Ingram on July 10, 1946.

Recently she wrote: "We are making plans now to open the English school for the children of the missionaries. This will be our fifth term with them, and we thank God for His help in this work. Soon some of the children will be arriving to live with me during the school term, and others will be coming as day pupils. Pray that we will be a blessing to the children this year."



SAMUEL COFFING KRIKORIAN

Samuel was born July 31, 1893, at Aintab, Turkey. His grandfather, Pastor Krikore Harootunian, was, at the time of his death in 1908, the oldest evangelical minister of Armenia and Turkey. In answer to the prayers of his godly aunt, Miss Rebecca Krikorian, Samuel came to the U.S.A., arriving on August 25, 1909.

He completed his high school work at Warminster, Pennsylvania, and a course at the Bible School and Missionary Training Home of the Brethren at Grantham, Pennsylvania. While attending the latter institution, he was sanctified wholly. He had been saved when only twelve years of age.

After graduation from high school, he enrolled in Pasadena College, operating a jitney bus for a wealthy citizen to pay his way. At the beginning of his third year he gained permission to carry the work of the last two years of the course in one year so that he might be able to return to Turkey "to preach Christ to the Turks and to the Armenians one year sooner, if the Lord should open the way." His record that year was so brilliant that he was not required to take the examinations, and he graduated with honors in June, 1917. Up to that time he had not united with the Church of the Nazarene, but did so at First Church, Pasadena, on December 2, 1917.

Both Samuel and his Aunt Rebecca were becoming increasingly burdened to return to Turkey, but with the war conditions even communication through the mails was impossible. In 1918 Miss Krikorian felt the leading of the Lord to go to Jerusalem and open the mission. Since this was under British rule, entrance was possible; and on August 27, 1921, Samuel sailed for Beirut, Syria.

On March 5, 1924, he was married to Miss Hranoush Yardumian. They have labored in Jerusalem since that time, with the exception of a furlough year in 1948-49, when they came to the States to attend the General Assembly and Samuel spent many months in deputation work.



# The W. F. M. S.

Edited by Miss Mary L. Scott, General Secretary, 2923 Troost Ave., Box 527, Kansas City 10, Missouri

## OCTOBER EMPHASIS

### The American Indian



I wonder if it really does pay the Church of the Nazarene to evangelize the American Indian. What are the results? I would like to answer these questions by telling you about only two groups of Indians among whom we are laboring.

In Guatemala the first distinctly Kekchi Indian camp meeting was held this year. God was present all the time. There were as many as three hundred present, and the new church at San Juan Chamelco was well filled every day. This is the largest Indian church in Guatemala, where Rev. and Mrs. Wm. Sedat are laboring. It is built of stone. The Indians are expecting to continue work on this church until it will hold six hundred people when completed. Three other Indian congregations are reconstructing and enlarging their church buildings.

These converted Indians are very serious about witnessing for Christ. Every Sunday morning the roll is called, and each member responds with the number of homes visited and persons evangelized during the preceding week. One simple, unlettered, barefoot Indian woman gave her report. She had witnessed to fifty-five that week. In this place alone there are 18,000 Indians and only a small per cent have been reached. All the witnessing is done on foot, sometimes climbing steep and rocky Indian trails over the mountains.

The heathen Indian is ignorant, steeped in superstition, a slave to old customs and idol worship, and he does not want to change. Moreover, he has been brought up to believe the Protestants are of the devil; so they are feared. Yes, Christian Indians make good witnesses. They must be about their Father's business.

The other group I'd like to tell you about are the Navajos in our own

country. A missionary writes: "All goes well at Ramah. This is a very busy season with the lambing, so our crowds have not been so large as usual. We had seventy-five at church Sunday. That was good, considering that many had to stay home to take care of the lambs. I fear this is going to be a very hard year for our people. There has been no rain and the grass is very poor. The ewes are so poor they have no milk for the lambs, and many of the lambs are dying. Some of the little lambs will be fed on a bottle and the Indians will bring them with them as they come to church on Sunday, so they can take care of them. Many walk eight to ten miles to church. Some come in on Saturday night and then walk back Monday morning. We are off to a good start on our General Budget. We got \$28.95 in the prayer and fasting during the month of April. We have twelve subscriptions for THE OTHER SHEEP and hope to have twenty-five by the end of May."

What do you think of these reports? The real results will be when the books are opened and the rewards are given out at the Marriage Supper of the Lamb. May the Lord help us all to be as interested in witnessing as these Kekchi Indians in Guatemala and as faithful in our prayer and fasting as our Navajos in Ramah.

MRS. BERTHA HUMBLE,  
General Indian Fund Secretary

## GENERAL PRESIDENT'S NOTES

### "Thy Kingdom Come"

"Oh, the glory of the thought that, when Christ might have chosen to accomplish the work without us, He in the infinity of His condescension offered us each, small or great, a working partnership with Him in the establishment of His kingdom, bidding each believer to go or send and offer pardon to every creature! Can we ever again, any one of us, great or small, pray 'Thy kingdom come,' without taking hold in some way to help make it come?"—Selected

Publicity, donations, co-operation, and faith are our watchwords. "Man

is the seeker—ever, but woman is the one who inspires."

## When We Build

When we build, let us think that we build forever. Let it not be for present delight, nor for present use alone. Let it be such work as our descendants will thank us for, and let us think, when we lay stone upon stone, that a time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor—

See—This Our Fathers Did for Us!

—RUSKIN

## ROCKY MOUNTAIN

The Twenty-second Annual Missionary Convention of the Rocky Mountain District was held in Billings, Montana, June 20, 1950.

The convention was most ably conducted by District W.F.M.S. President Mrs. Helene E. Collier. The presence of the Lord was manifested from the opening devotions to the closing benediction.

It was indeed a happy privilege to have Dr. and Mrs. Lauren I. Seaman and family from Africa, Dr. and Mrs. William A. Eckel from Japan, and Miss Ruth Brickman, returned missionary from China, as missionaries in our midst.

Dr. Seaman brought the morning devotions, urging us to let our lights shine brighter that they might shine further. Mrs. Seaman brought greetings from the W.F.M.S. of Africa and stressed the need of medical boxes on the field.

Miss Ruth Brickman had on display many beautiful articles made in China. This was indeed a blessing to all.

Mrs. Helene E. Collier was re-elected as district president for the coming year. Our president reported a year of activity and good increases along many lines. We are now reporting 493 members, 367 Prayer and Fasting members, who raised a total of \$1,262.83. Alabaster giving totaled \$679.86.

In the evening session Dr. William A. Eckel brought us thrilling news from Japan, and our hearts were again challenged to pray and give and to do greater things for God.

ALYCE M. FICG, Reporter

THE OTHER SHEEP

## COLORADO

The Twenty-seventh Annual Convention of the Colorado District W.F.M.S. convened on the district campgrounds at Denver, Colorado, July 7, 1950.

Mrs. Mae Mylander was re-elected president with an almost unanimous vote.

Reports of all officers and secretaries showed that our women are working and carrying a burden for missions.

Over \$18,000 was raised for all purposes, and boxes sent to our missionaries were valued at over \$3,000.

Rev. Florence Davis, first vice-president of the General Council, and Rev. C. B. Cox, our district superintendent, spoke to us during the convention and stirred our hearts to do greater things for a lost and dying world, both at home and abroad.

MRS. GLADYS KILLION,  
Vice-President

## SOUTH DAKOTA

South Dakota District W.F.M.S., under the efficient leadership of Mrs. William H. Deitz, reports a good year in all departments. Mrs. Deitz was re-elected unanimously as district president. She is greatly loved and appreciated by all.

The reports from all the societies were uplifting and full of praise for God's blessings during the past year. We are happy to find that South Dakota is again on top for having the largest per cent of OTHER SHEEP subscriptions.

Great interest was shown in the posters the different societies brought to the convention representing a mission field. The poster on China, made by the Mitchell Y.W.F.M.S., was awarded first place.

The closing missionary address was brought by Dr. Remiss Rehfeldt, challenging us to greater efforts in the coming year.

MRS. E. R. TAME,  
Superintendent of Publicity

## MINNESOTA

The Annual Convention of the Minnesota W.F.M.S. was held June 20 in the new St. Paul First Church, with a splendid representation of all societies.

In the morning session Dr. Howard Hamlin, of Chicago, spoke with a burden for "loyalty to our church." His message inspired all to increase their missionary vision and giving.

The evening service was preceded with a colorful pageant given by St. Paul First Church. On the wall to the rear of the platform was a sixteen-foot world with a wide gap,

through which came costumed people carrying the flag of the country they represented as they sang. A large cross was placed across the gap with the theme of our convention upon it, "Only the Cross Bridges the Gap."

Dr. Hamlin again challenged an overflowing auditorium with his evening address on "Indifference." After the service Dr. Hamlin showed his enlightening pictures of Japan.

Mrs. Opal Morgan, our beloved president, was unanimously re-elected. Under her efficient leadership our district is effectively meeting the great missionary challenge. Reports of various departments show a surging forward. We are accepting all challenges of our general president and trusting God for a good year.

MRS. MILDRED NEIL,  
Superintendent of Publicity

## IDAHO-OREGON

The Twenty-seventh District W.F.M.S. Convention was held at First Church, Nampa, Idaho, May 22 and 23, with District President Mrs. Carl J. Kinzler presiding.

A prayer and fasting hour at noon on Monday, led by Mrs. Ora L. West, opened the convention. God's presence was poured out at this service. A number of times during the convention the overflowing blessing came down upon the people, which kept everything running smoothly.

Every devotional leader urged the people to prayer, intercession, and soul winning. Reports were good, and everyone was encouraged to move forward for God and the Kingdom.

Mrs. Kinzler was re-elected on the nominating ballot. Truly her work has been done with devotion and sacrifice.

Dr. D. I. Vanderpool stirred hearts with his great missionary message about Cuba and Haiti, and at the close around \$2,000 was given in cash and pledges to get a car for Miss Juanita Gardner, who is leaving soon for Africa.

The installation service conducted by Mrs. D. I. Vanderpool at the close of the convention was one long to be remembered. We shall go on to victory with leaders who inspire us as these do.

MRS. L. R. STURTEVANT, Reporter

## NORTHWEST

The theme of the Northwest District Woman's Foreign Missionary Convention held in Spokane First Church was "The Cross Bridges the Gap." The district president, Mrs. Eugene Weber, of Walla Walla, Washington, arranged a large globe representing the world, with a great gap

down through it. A sword, with the words "Prayer, Faith, Work" inscribed on the blade, was plunged into the gap. The globe broke apart and fell to the floor, revealing a beautiful glittering world with a shimmering cross above. The effect was thrilling.

Mrs. H. A. Wiese, returned missionary from China, startled the listeners with her information about how the Communists work through the children in China.

Rev. Prescott Beals and Rev. and Mrs. C. L. Carter are sailing for India. Their farewell was moving and unforgettable.

Missionary work on Northwest District is going forward.

MRS. TOM LITTLE,  
District Superintendent of Publicity

## FROM THE SECRETARY'S MAILBAG

### "PARTICIPATING"



My attention has been called to the varied interpretation of Standard of Efficiency, point number 2 (*Handbook*, page 32) which reads "25 per cent active and associate members participating" in the Reading Course. If one is looking for an excuse for not reading the books, he could find a loophole in the word "participating"; but I think the majority of the W.F.M.S. groups interpret the word as meaning "finishing"—that is, 25 per cent of the active and associate members finishing the minimum requirement. Is it unreasonable to expect one of four members of a missionary society to read only three missionary books a year?

## ALABASTER CORNER

YOUR ALABASTER DOLLAR has already helped to make possible:

Expansion of our African hospital Bible school building and missionary home in Guatemala

Property, Port of Spain, Trinidad

Missionary home in Japan

Parsonage on the Texas-Mexican District

Church in Jalapa (South Mexican)

Building needs at the Spanish Bible Institute

Building needs of the Mexican work in Phoenix, Arizona

Rebuilding of the Manjacaze, P.E.A., compound, which was practically leveled by flood and tornado

Chapel in Nicaragua





# BOYS' AND GIRLS' PAGE

Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.

HELLO AGAIN, BOYS AND GIRLS!

Many of you who are members of Junior Societies have learned to love our workers in Japan. You have studied about two of our "Juniors' Own Missionaries" over there, Rev. and Mrs. Shepherd. Here's a letter which Mrs. Shepherd wrote just to you. Can you read such fine print? I want to get all of it that I can on this page.

Tokyo, Japan

DEAR JUNIORS,

How would you like to go to one of our Tokyo Nazarene churches with the little Japanese boys and girls? Let us pretend that we go together. It is Sunday morning. We shall go to Sunday school at nine o'clock, without our mothers and fathers because the mothers and fathers will have their service at ten. The house is not large enough to have all the family, so the parents are requested to stay away until the children's service is over.

As it is too far to walk, we shall go on the streetcar. Crossing the street, we must look to the right instead of the left, since cars are driven on the left-hand side of the street. In the streetcar, we never find a place to sit; we are very fortunate to find standing room. After getting off the streetcar, the boys and girls go tripping down the street on their clogs. I don't know how they keep them on so well, because there is only a strap on top between the big toe and the next toe and then to either side of the sole. (But they never lose a shoe even when they are running and jumping.) But, look! As they enter the church door, they drop their shoes in the vestibule. One after another they go in, but none ever forgets to leave his shoes at the entrance. It would be very, very rude to wear outdoor shoes into the church house! We are behind most of the boys and girls, so by the time we reach the entrance the whole vestibule floor is covered with little clog-shoes.

Now that we have pulled off our shoes and put on our house slippers which we have brought with us (only Americans take house shoes along, usually), we are ready to go inside. We try to pick our way in, so that we will not step on someone's shoes; but really no one will mind if we do, because they are wooden. We watch the boys and girls go in very quietly, bowing very gracefully as they pass by the pastor's wife, who is here to greet each one. No one ever thinks of shaking hands!

What is that little bundle some of them are carrying? It looks like something tied up in a big handkerchief. Oh, yes! Some of the boys and girls are fortunate enough to have a New Testament and a hymnbook. Things they carry with them are wrapped in their *furoshiki* (a square scarf used for that purpose). But, look! Down the aisle of the church are many dark-colored pillows (*zabuton*). The boys and girls are stepping right on top of them.

Why don't they pick them up or at least step beside them? Oh, no, that would not be polite. It is correct to step on the pillows. (They do not have on shoes, remember.) The boys and girls know exactly how they are to step on the pillows and drop onto their knees, then sit on their legs. Even though benches will not provide space for all to sit down, they are not concerned about it. They are perhaps more comfortable on the pillows than on the benches, because they sit on the pillows on the floor all the time at home. Our legs get very tired if we sit on them Japanese style a long time, and we often twist from one side to the other. But the boys and girls sit very quietly and reverently while their teacher tells them of Jesus. Many of them do not hear about Jesus from their mothers because their mothers do not know Jesus either. (We will have to leave the rest of Mrs. Shepherd's letter for next time.)

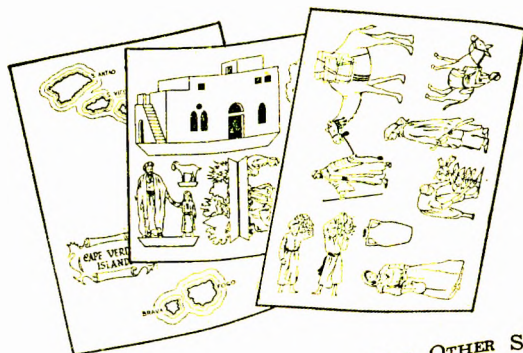
Lots of love from your "Big Sister,"  
MARY E. COVE

## Handwork Sets

There is an attractive new handwork set centering in the new missionary study. In each set of handwork there are little boats to travel from one island to another in the Cape Verde Islands. There are crossword puzzles to work, two boxtop villages to make, and directions for making a scrapbook.

The new handwork set to be used with our study for next year may be ordered any time after July first but should not be used until we begin the new year's study, October 1, 1950.

Each set provides material for an entire year's work for a Junior. A set for each boy and girl is best. Order them at 15c a set from the Nazarene Publishing House, Box 527, Kansas City 10, Missouri.



THE OTHER SHEEP



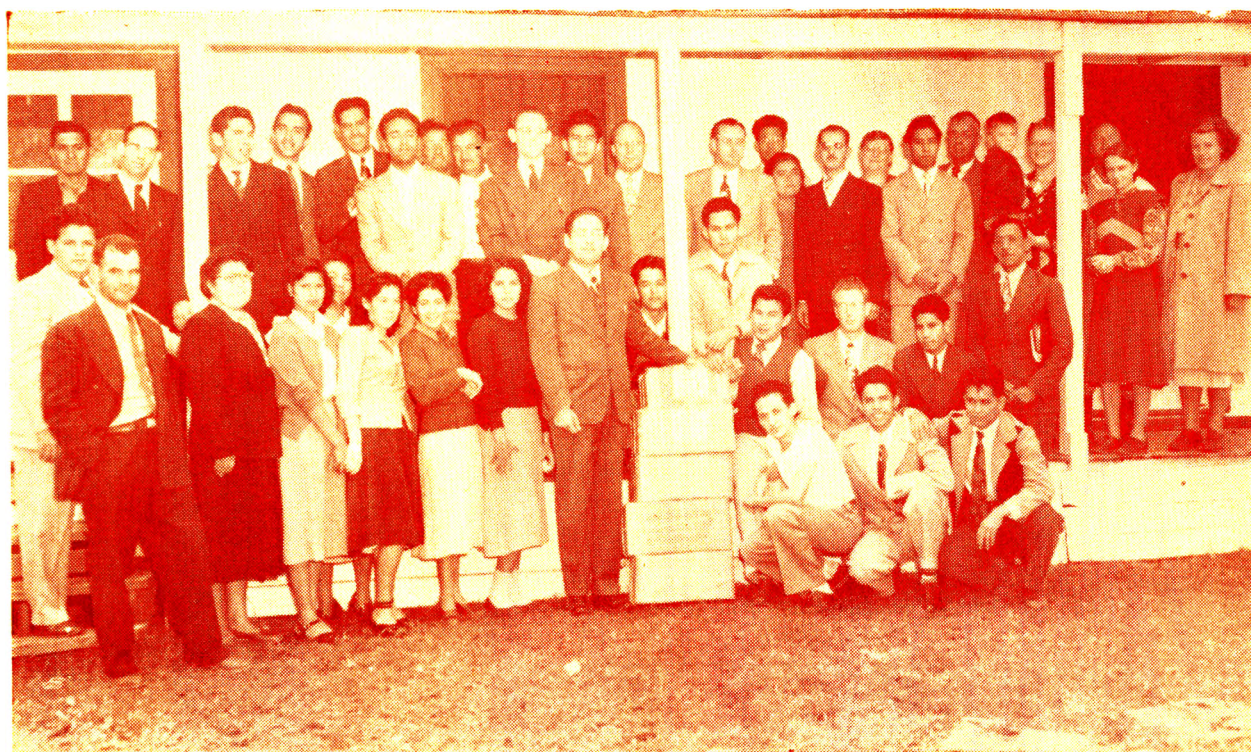
# Spanish Distribution in Texas

*By Edward G. Wyman*

*Texas-Mexican District*

**W**E ARE STRONGLY CONVINCED of the value of the ministry of the printed page, and have made it a point in traveling over our Texas-Mexican District to give special emphasis to this work. In the last six months we have distributed 63 Bibles, 236 New Testaments, and 2,073 Gospel portions.

We are especially pleased with a recent gift of 350 large, nicely-bound Spanish New Testaments which came to us from the American Home Bible League of Chicago. These Testaments, in accordance with the League's purpose to place the Scriptures in the Bibleless homes of America, will be distributed free of charge to those who promise to read them. This Bible Crusade, as it could appropriately be called, offers an opportunity to reach hundreds of Mexican homes with the gospel. We hope and pray that this may be only the beginning, and that this good work may go on until thousands of these special New Testaments have been given out, and until that **Divine** Word that converteth the soul, rejoiceth the heart, and maketh wise the simple transforms the lives of many who read its sacred pages. We ask your prayers for this Scripture distribution work.





RUTH E. GILLEY  
OLIVET NAZARENE COLLEGE  
KANKAKEE, ILLINOIS  
OS 10-52 CC

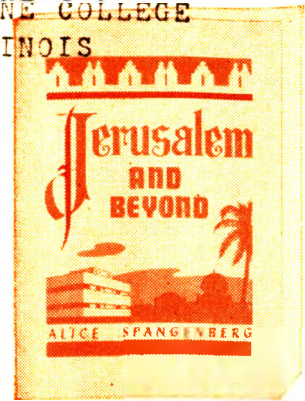
## STUDY AND READING COURSE

1950-51

### Study Book

#### "Jerusalem and Beyond"

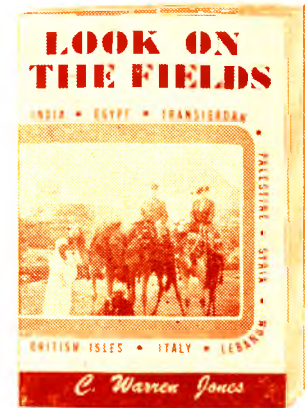
By Miss Alice Spangenberg—This is more than a formal textbook built on ancient history, geography, and church statistics. It abounds in human interest stories and gives an overall grasp of each country studied. 75c



### Reading Books

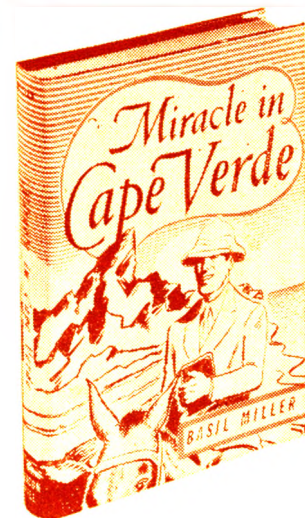
#### 1. "Look on the Fields"

By C. Warren Jones—This book covers a missionary journey of more than thirty thousand miles. It is readable, informative, and up-to-the-minute on Nazarene missions on the fields visited by Dr. Jones. 50c



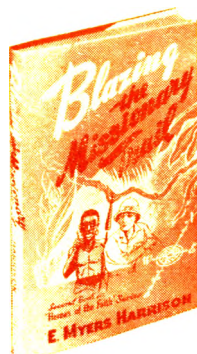
#### 2. "Miracle in Cape Verde"

By Basil Miller—This is the story of the Howards, their background, their call, their labors in Cape Verde. It is one of the most remarkable stories in missionary annals. \$1.50



#### 3. "Blazing the Missionary Trail"

By E. Meyers Harrison—Miniature biographical portraits of seven pioneer missionaries—all real heroes and heroines, all entitled to front-rank place in Christian history. \$1.50



#### 4. "Near East Panorama"

By Giora M. Wysner—The purpose of this book is to present the Near Eastern peoples as neighbors who are confronted with many of the same problems that confront us, and to create a love for them. \$1.00



#### 5. "Reaching Arabs for Christ"

By Ralph Fried—This book will take you to the Arabs, a bigoted race. The gospel labors among them are difficult—yet not without fruit. \$1.00



#### 6. "Nineteen Missionary Stories from the Middle East"

By Basil Miller—These are accounts of zealous missionaries who carried the cross of Christ and planted it in foreign lands. In addition, Dr. Miller graphically relates inspiring stories of dramatic native conversions. \$1.50



The above list is the complete Missionary Study Course for this year.

All credit card orders are to be sent to your district superintendent of study. District superintendents of study will order credit cards from our General W.F.M.S. Secretary, 2923 Troost Ave., Kansas City 10, Missouri.

Order from

NAZARENE  
PUBLISHING  
HOUSE

Box 527

2923 Troost Ave.

Kansas City 10,

Missouri